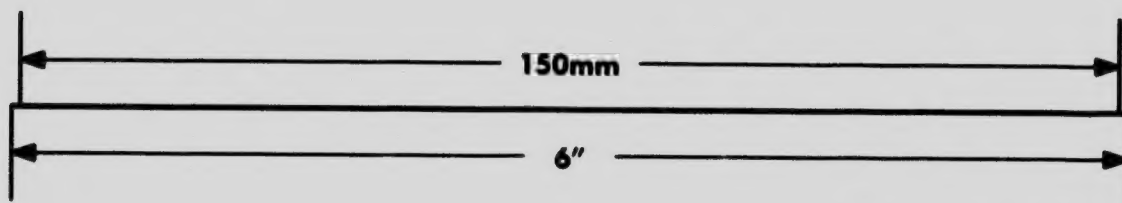
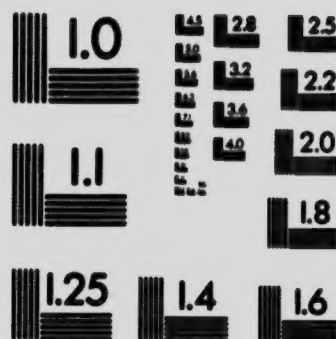
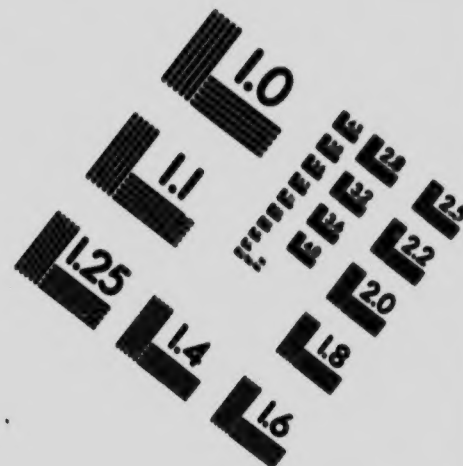
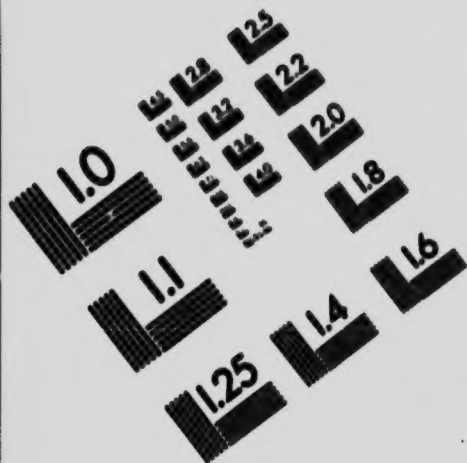


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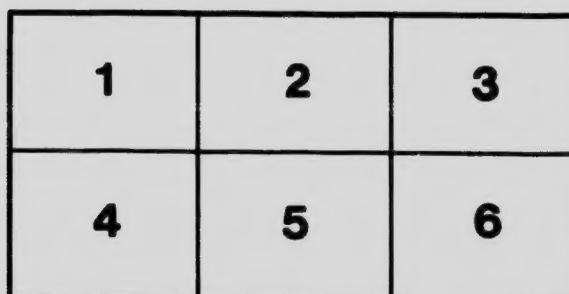
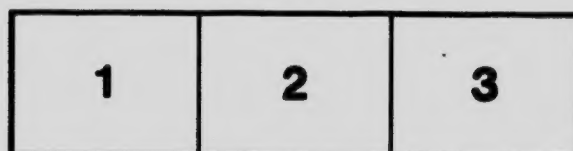
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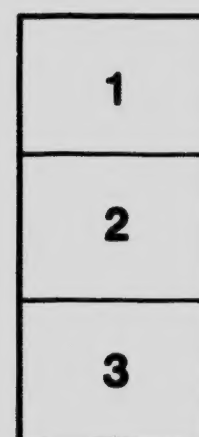
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THE PARISH *and* ITS PROBLEMS



BY
ROBERT JEFFERSON
Bishop of Ottawa

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PREFACE

This little book is sent out to the Clergy of the Diocese of Ottawa and dedicated to them, as an expression of appreciation for their self-sacrificing work in the Master's cause in His Church.

It is largely the substance of Lectures delivered some years ago to the Divinity Students at Bishop's University, Lennoxville. Additions have been made in the hope that it will be of practical benefit to the Priests of the Church. While it is intended to be a guide for my younger brethren I hope that those who have given years of service in the Church may find also herein some assistance in the problems which meet us continually while on active service for the Master.

ROBERT OTTAWA.

THE PRIEST

*"must be dignified, yet free from
arrogance, formidable, yet kind,
apt to command, yet sociable,
impartial, yet courteous,
humble, yet not servile,
strong, yet gentle."*

St. Chrysostom, on the Priesthood.

THE PARISH AND ITS PROBLEMS

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THE ORGANIZATION OF ONE'S INDIVIDUAL LIFE

The Subject of this little book is "Problems in Parochial Organization." It has grown out of the experience of a varied Ministry and the writer desires to share his experience in Parochial life with his younger brethren. The discovery that one is privileged to be a Fellow-worker with Christ is a glorious one, that the joys of serving outweigh the hardships which are part of a Priest's lot. The young Priest soon learns that his work is a man's job, and needs all the qualifications of a man. To carry out that task successfully his life must be consecrated to God. If this is not done he need not look for a profitable Ministry.

The subject is divided into four chapters with an extra chapter dealing particularly with the customs and usages of the Diocese of Ottawa.

This Chapter deals as above stated with "The Organization of One's Individual Work." At first sight it might seem that this would cover the whole subject, but it is not so. By one's individual work is meant one's work in the study, and in the Parish as a visitor.

WORK IN THE STUDY

This may be divided into three parts: (a) *Prayer*; (b) *Study*; (c) *Interviews*.

PRAYER

The more one keeps in touch with God in prayer the better will be his work with God. We are expected to say the Daily Offices in the Church, and if they are not said in Church they should be said in private. In addition to the usual prayers there should be each day special prayers for those who need them, and special intercessions on behalf of one's work and the flock committed to one's charge. People constantly ask to be remembered in the Priest's prayers. It will therefore be a good custom to keep a list of such people and read over their names as a prayer is offered for them. This list will need constant revision.

Some part of the beginning of the day should be devoted to *meditation*: meditation on God, and meditation on one's work; how far one feels he is accomplishing what God would have him do, and if a Priest feels he is falling short, as to the cause of his insufficiency. This meditation should include one's daily work. A man will always accomplish more if he spends a little time in ordering his day. He will perform his work better and the meditation will enable him to balance it. The latter is very necessary. There may be a tendency to stay too long in the study, and there may be a tendency to spend too much time in the Parish outside it.

STUDY

Next comes study. One's reading might be classified as (a) general; (b) sermon preparation; (c) special studies.

GENERAL READING

This should consist of the perusal of the daily newspaper. This keeps a man in touch with current events. I always feel sorry for the man who boasts he is above reading the newspaper. Leading articles should be read carefully. Let us remember that they represent considered lay opinion. Magazines and fiction should have a place as these enable one also to study the lay mind and be in a position to advise. This is also necessary in case of criticism. A Priest will remember that he should not criticise what he has not read. A good Church paper should also be found on one's study table.

The young Priest must remember that he is stepping out into a world of thought where he is no longer the educated man of the Parish. He will have to keep himself abreast of the times if he is to hold the respect of his educated brethren. This does not mean that he must be an expert in all branches of knowledge. That would be impossible for any man. It does mean, however, that he should possess a fund of general knowledge and be able to correlate it where it touches his own.

SERMON PREPARATION

The beauty of our Liturgy is such that people could get on without sermons, and sometimes not suffer a great loss. The danger of this is our liability to underestimate their value. If we give our people in our sermons food for thought we have a Service much superior to that of other Communion.

Sermon preparation is always going on. Sermons should grow out of one's experience. Sermon material consists of the product of studies, of the perusal of newspapers, and current literature, and of the people's needs. The latter are discovered in visiting their homes and places of work. References to conversations with them, however, should not be used until very many months after the conversations on which the topics are based.

The making of a sermon will depend upon the type of sermon to be preached. Expository sermons are very profitable. For this one needs good commentaries. There are numbers of such on the book market.

In the course of preaching the Priest will be required to give doctrinal teaching. He should be careful while doing so in his criticism of other Communion. In every congregation there are people who are not members of the Church. Any attacks upon their Communion will prejudice one's case. It is better to preach positively showing wherein we are right and leave it to them to deduce the lesson for themselves. When a Preacher finds it necessary to criticize he should do it in a Christian manner, with love and a sympathetic understanding. It is well to remember St. Paul's principle in criticism—praise before you criticize. By this means one has a better chance of converting those seeking light to the Church's way of thought.

The sermon should be made the basis of teaching. A complete plan should be drawn up of subjects which can be dealt with regularly. The writer during his Parochial life had a list of such which were dealt with during the year. This prevents one from preaching continually on a branch of study in which he is specially interested to the neglect of the general scheme. If the Preacher follows the Church Year as found in the Prayer Book he will cover the whole ground of the Church's Doctrines.

Opinions on written and ex-tempore sermons are divided. Bacon in his "Essays on Studies" writes: "Reading maketh a full man; conference, a ready man; and writing, an exact man."

A student once asked a Preacher how he should learn to preach ex-tempore. "Fill up the barrel and pull out the bung," said the Preacher. If possessed of fluency, the danger is in one neglecting due preparation of the sermon. A good custom is to think out the subject, write down the chief heads, write it out in full, read it over carefully, write notes on it and preach from these. If the Preacher is going to make an important pronouncement the passage should be written out at length, and parts which might especially be the basis of controversy, read verbatim. Otherwise in the heat of enthusiasm one may use loose, intemperate or incorrect speech. It should be remembered that the function of a sermon is to lead people to God. One sermon per Sunday is quite enough. Where a Priest who has the cure of souls must needs enter the pulpit twice on Sundays one of his addresses might be didactic, a plain instruction. Our Church offers great scope for this.

In this connection reference may be made to Bible Classes. Every Parish should have a Bible Class if at all possible. It keeps before the people the necessity for Bible reading and knowledge of its teaching. A good plan in Bible study is to take a Book alternately from the Old Testament and the New Testament. The most profitable form of these studies for the laity is to have them devotional in character. There are many suitable helps for this purpose.

The length of a sermon depends upon the "atmosphere", and the type of subject chosen. Remember that to-day people listen. Formerly many settled into a sleep during the sermon. Because of their desire to follow the preacher he must remember that their powers of concentration have a limit.

SPECIAL STUDIES

A Clergyman should not give up his special studies when he is Priested. Canadian colleges make provision for post-graduate courses. The good student always keeps a difficult book on hand which makes a demand upon his mental equipment. It keeps one's intellect sharp. In some Dioceses there are Reading Circles in which the Clergy meet at stated times to study selected subjects and chosen books. This enables Priests to keep up their reading. As long as one professes to be a teacher he must be a student.

INTERVIEWS, PRIESTLY OR OTHERWISE

Interviews may be classified as (a) *Priestly*; (b) and *Otherwise*.

By *Priestly Interviews* is meant visits from one's own Parishioners and others on account of moral and religious difficulties. Our people should feel that they can confidentially approach us on such matters. Needless to say these interviews should be private between the interviewer and oneself. It is well to have some special time when such calls can be made. No priest should endeavour to deal with these cases alone unless he has had a number of years' (say ten) experience. He should refer the caller to an experienced Priest, or he should consult such Priest himself. It is a good rule to ask the advice of a man of experience. Indeed this should apply to Parochial matters generally.

In case of confession of sin the benefit of absolution should be given, otherwise the sinner would not get full benefit of his visit, and would go away unsatisfied. Moreover it is his right as one knows, laid down in the service of Holy Communion, (see Page 276 P.B.)

Sometimes people come who wish to fight some weakness such as drunkenness, gambling, or impurity. The writer has found it a good plan to encourage such person to make a definite pledge for a definite period only, and to invite a return visit.

Every Parish Priest will be called upon in cases of domestic trouble. He should hear both sides of the home before giving any considered opinion. Be careful of these interviews, as they sometimes lead to resentment when quarrels are made up. It is wise to commence these interviews with prayer. This changes the atmosphere at once, and makes discussion easier. It may be that in these interviews charges of a serious nature will arise. On this subject let us remember that we are treading on dangerous ground. We should be careful therefore that we are not placed in a situation which would make us liable to Civil Action.

Interviews (b) Otherwise. First comes the ubiquitous Agent. Even if one is not interested in his wares a few minutes of one's time given to him may be well spent. He will go on his way, feeling a little kinder towards humanity although he has not—to use a modern business term—"sold you". The same applies to beggars. Their cases should be investigated, as professional beggars abound and find in the ranks of the Ministry their easiest prey.

Then there are the people who wish to interest the Clergy in some movement of Religious or Social significance. One should not commit himself until he has studied the subject thoroughly and is conscious of its benefits. When they endeavour to interest one in subjects of which he disapproves he can tell them so in a courteous way, putting before them his side of the argument. Sometimes in such cases he will find that the caller will change his mind on the subject as a result of the conversation. Priests should keep in touch with tracts and pamphlets of the day, and be able to recommend them to those who need instruction. The S. P. C. K. has a wealth of such tracts and papers. So also have the S. P. G. (Mowbrays) and the Holy Cross Society. Some Priests keep in the Church vestibule a number of pamphlets dealing with the common Religious questions.

CHARACTER REFERENCES

The Priest is commonly called upon to give testimonials of character. The refusal to give one may mean that the person will fail to secure a position. It is well to make reference of a general nature, as business people know that the person feels bound to give them. In the case of a person of excellent character the testimonial should state his exceptional moral qualifications. If a person asks for a letter of testimonial, or gives one's name as a reference and the Priest knows the person is dishonest, he should at least refuse to give the testimonial, or reply to the circular except to write, "I am sorry I cannot recommend this person."

A large portion of one's time will be occupied on the telephone. Users should be encouraged to be brief. Private affairs should not be discussed on any account. Such conversations even on private lines are not always private.

The Priest should be courteous to the Press. Let us assist the reporters in their work. We need the newspapers at times, and if we will not impart news to them which they consider of importance, we cannot expect them to reciprocate later when we appeal for their help.

PARISH RECORDS

With respect to Parish Records, one's duty in this respect cannot be stressed too strongly. It is rather pathetic if a person applies for a Baptismal or Confirmation Certificate to find that some one has omitted to enter a record of the event in the Parish Books, or has made an incomplete record. History is based on records and one should always feel the importance of them. Again Records should be carefully guarded against loss by fire, etc. It should be remembered that some Dioceses require Books of Record when completed to be forwarded to the Diocesan Registrar.

VISITING

The purpose of visiting is to interest people in the work of the Church, to give them an opportunity to discuss Religious questions, to assist them in their moral problems, and to gain a knowledge of their life and character. With regard to Religious questions the Priest will be called upon to discuss such questions as Seventh Day Adventism, Russelism, Christian Science, Theosophy, Spiritualism, The Unity Movement, etc. He should prepare himself to deal intelligently with these questions.

ORDINARY PAROCHIAL VISITING

When new-comers arrive in the Parish, they should be called upon as soon as possible. Information re the Parish, Services, etc., should be given, and knowledge gained regarding the family. Inquiries as to Baptism, Confirmation, disposition towards Church work, etc., should be made. If possible one should have a list of Services and meetings. Arrangements for interested Parishioners to call upon them will assist to make them feel at home.

Parish Visiting List should be kept and calls made on the people systematically. In addition to the ordinary visits, special visits will be required. The writer usually pays such visits in the morning or during the evening.

A record of one's visits should be kept and a rule made to keep a daily record of one's work. This will be found very useful when later tracing any day's proceedings. This is very important.

When one takes charge of a Parish he should obtain the Parish census. This should be kept up-to-date.

The younger brethren must remember that visiting absorbs much nervous and physical energy. He should not visit when he is sick, or out of sorts. He should be at his best. It is found that if one's visiting is profitable three hours of it will leave one quite tired. A change of work should then be made.

TIME SPENT ON VISITING

No specified time can be spent on a visit. The visitor keeps before him the fact that he is performing an important duty. Some visits will be short, say twenty minutes. (I am speaking now of City and Town visiting). Some will extend into an hour. It depends upon the nature of one's visit and the opportunities which may arise. There is always the danger of staying too long, when the company is pleasant.

COUNTRY VISITING

Visiting in the Country is somewhat different from visiting in city or town. Visits must be longer and, if possible, a meal should be taken at the house. Of course this will not be possible at every visit. It will also be profitable for a Rural Priest to know a little about agriculture. Indeed the more a Priest knows of general life conditions the easier it will be to make points of contact with one's own people. In ordinary visiting avoid calling during the busy season, or busy hours of the day.

SICK VISITING

A Parson's work is best done among his sick. His people should be encouraged to send for him when they take sick. In spite of all efforts one may make, people will take sick and fail to notify the clergyman. It is done either because they do not wish to add to one's burdens or because they are careless in the matter and depend upon the Pastor to find it out in some mysterious manner.

It is a good plan to visit the sick in the forenoon, though it may be sometimes necessary to make these calls in the afternoon.

The morning is best because one is not usually disturbed by other callers which hinder one's work. The call should not be made too early as the household duties have to be done. Commonsense must guide a man as to the length of one's visit and conversation with the sick person. The household should give one an opportunity to see the patient alone if it is thought to be necessary. Above all things he must not stay too long. When one feels that the time is opportune to leave, he should engage in prayer. The young Priest should carry a manual until he has stored up a suitable collection of prayers. There are a number of such Manuals. Reference to the Communion of the sick will be made later. Personally, I do not believe that sickness is a visitation from God. I hold strong views on this matter and have studied Faith Healing, but it is beyond my province in this small compass to deal with it. May I just say in passing that if sickness is the will of God, then Jesus Christ often opposed His Father's will. But we remember that He said He came to do the will of His Father.

Part of one's time outside his study will be devoted to Parish meetings. These will occupy a fair share of the day. Leaders should be so trained that the meeting can proceed without the Priest's presence. It would be well, however, to make it a rule to be present at business meetings and open them with prayer. There is always the danger, especially in cities and towns, that one's organizations may overwhelm. An Organization which requires the parson at its back all the time is of little Parochial benefit.

When the Priest enters a meeting the order of business should not be disturbed. If he desires to have an opportunity of addressing the meeting he might tell the President so, and ask him or her to give him an opportunity to speak. This prevents a false idea which sometimes comes into the minds of people that the Clergy are endeavouring to boss them.

CANON AND CIVIL LAW

The Priest should know his Canons. He promises at his Ordination to obey them. Every Priest at Ordination should be required to possess a fair knowledge of General, Provincial and Diocesan Canons, and of the Rubrica.

And the Priest will remember that he is bound by Civil Law. Therefore, let him possess himself of copies of those laws which directly affect him, those on Births, Marriages, Burials, Cemeteries; The Statute of Incorporation of the Diocese, and any acts dealing with Religious Institutions. The latter is necessary in case one has, while Incumbent of a Parish, to buy, sell or mortgage land.

THE PARSON'S WIFE

Some Priests in the natural course of events will get married and his wife will become the Parson's wife. She can be of great assistance to him, or she can be a great hindrance to his work. In small Parishes the Priest's wife must take the lead, but it should be as the power behind the throne. She will have her greatest influence there. In larger Parishes there are to be found enough women capable of leadership. The same quiet leadership will apply in a greater degree. In such a sphere the parson will find his time for domestic duties greatly curtailed. His wife then can be of greatest assistance to him in looking after his wants and needs in the home. Her chief function should be to keep him fit for his onerous duties.

DIGNITY

Some parsons think they can do best work by adopting the "hail-fellow-well-met" attitude with people. This may do for a little while but it will not last. In time it will mean that people will lose a sense of respect for their Clergyman. When a Priest bemoans the fact that people do not show him respect we know exactly where the fault lies. Keep one's own self-respect and others will respect you. This does not mean that a man should adopt a stand-offish manner. It is possible to be friendly with people and yet have their respect. Liberties should not be allowed. In one's Parochial work do not call men by their Christian names. Always address them as Mr. even if they are intimate friends. They may be called by their Christian names in private. Nor should they be addressed by their surname alone. A Priest's life without a sense of humour is sadly lacking, but this does not mean that he must always be funny. More than one Priest has lost his power with the people because he thought he should be ever acting the part of the funny man. This dignity will express oneself in his dress. The Priest should be neat in his appearance, and convey himself in public with dignity. It does not help the Church to see a Parson passing down the main street of the town with his hat on the side of his head and smoking a cigarette or pipe. It is certainly undignified to see him driving up to a Church with a pipe in his mouth and worse still if he is vested in his Cassock.

I feel very strongly on this point, and my only reason for referring it to my younger brethren is to be of assistance to them in their high and noble calling as Fellow-workers with Christ. The Priest is never off duty.

An important part of one's duty will be recreation. Some Parsons keep Monday as their Rest Day. Some have tried to keep Saturday afternoon, as so many people do the same and there is less likelihood of being called upon for Clerical duties, except those of emergencies. Each will choose his own method of recreation, but see to it that it is not over strenuous, for if so he will defeat the object in view, which is to refresh oneself to carry on his Priestly duties.

I have come to the conclusion of the first section and would summarize it by saying, that if one practices the Presence of God in his Ministerial Life he will be free from many slips which otherwise he would make, and he will be not only an honour to the College which sends him forth with its imprimatur, but to the Church of the Living God in which he will be His Humble servant and Minister.



II.

THE ORGANIZATION OF CHURCH SERVICES

In dealing with the question of the organization of Church Services there are some general principles to which attention must be drawn.

The first is what might be called "*atmosphère*." A man cannot easily project himself into a Church Service having come from the ordinary routine of life. It is pathetic to see a Priest rush in a few minutes before the hour set for a Service, grab his vestments, and endeavour to lead people in prayer and praise while his mind is still in an unsettled state.

In order to get "*atmosphère*" the Priest should be at the Place of Worship half an hour before the hour set to begin Service. This will give him an opportunity for a silent prayer, and will also enable him to see that everything is in readiness. It naturally means *punctuality*. In an age when this quality is not always manifest there is no excuse for the Priest, except for valid reasons, being late for his duties.

The Service should commence at the hour set. It is unfair for worshippers who are punctual to have to be penalized for those who come late. Once the Priest has the reputation for punctuality in his conduct of the Services he will find that most of his people will learn to be present on time.

The next general principle to be emphasised is *dignity* in conducting the Services. Dignity and Reverence go hand in hand. Where the Presence of God is felt the Service will naturally take on a reverential aspect. Sometimes the Priest will be placed in an embarrassing position when members by their actions show an absence of the consciousness of the Presence of God. His conduct will soon overcome that, for people are like sheep, they naturally follow the leader.

Next is the consideration of *Parish customs* and the usage of Services. If a change is found necessary the change should only be made after having gained the confidence of the people and due explanation for the reasons of the change. This will prevent what might otherwise lead to serious trouble. Another important factor is that it does not then reflect upon one's predecessor. He should remember he has left behind him in the Parish many warm friends. They resent any action which would reflect upon him and the consequence of undue haste is that it may take a man much longer to gain their confidence than it otherwise would.

Another principle is due *Respect of Rubrics*. Some Parishioners may know their Prayer Books better than we imagine. By due obedience to them one unconsciously instills in the minds of his people obedience to them and consequently to the Church. Such obedience is very much needed in these days when men and women talk loosely of self-determination.

Again the Services should be conducted with *due expression*. That means voice culture. I fear we in the Church of England do not pay enough attention to this aspect of our work. Many a beautiful Service has been spoiled because the Priest mumbled over it. Many a good sermon has lost its force because the people were unable to follow the indistinct enunciation of the Preacher. One's power to make people understand does not depend upon the volume of one's voice alone. It depends more upon one's enunciation. Great care should be taken in this respect. Let us keep up voice culture after we leave college.

Let us find out from our hearers if they can follow us, and if they find difficulty in so doing we should endeavour to correct our faults. It should also be remembered that when one speaks in a large Church one must speak more slowly than in a small one.

With these general remarks on "atmosphere", Dignity, Parish uses, and voice culture we shall pass on to a consideration of the Services.

The Holy Communion. We should impress upon our people periodically the quietness and beauty of the Early Communion.

It should be noted that the Ten Commandments are supposed to be rehearsed, not read.

The custom of parishioners leaving the Church after the Prayer for the Church Militant is a problem. This is especially so in the case of those who have made their Communion earlier in the day. Occasional reference should be made to it and the power of united intercession even when one does not Communicate. Notwithstanding all this, it will be found that people persist in leaving, especially in large Parishes. In such cases it is better to pause until they do so.

Communicants should be instructed in the method of approach to the Altar. In large Churches where there are many Communicants, the approach could be controlled by Sidesmen or choir-boys.

Let us remember that the Communicants have rights as regards the Chalice. The Rubric says: "the Priest shall put them into the people's hands." Accidents sometimes happen. By keeping a hand upon the Chalice these may be avoided. There is a pernicious habit becoming too common of leaving the Church after communicating. Such people (unless for valid reasons) ignore the idea of fellowship in the Service and make it "my Communion", an act which is selfish and ungrateful.

Holy Baptism. It is unnecessary to emphasize the importance of this Sacrament. It should be administered in Church. God parents should be made to realize their duties as such. Each God-parent should answer the questions put to him or her.

For private Baptisms and all sudden calls it is always have the Vestment bag ready.

Holy Matrimony. Those intending to be married should be interviewed. In order that one may not unadvisedly break the rules of the Church the parties should be asked the following questions: "Have you been married before?" If the answer is in the affirmative inform them that the Canons of the Church of England in Canada forbid Clergy to marry divorced persons. Finally they are asked if they are related by blood or marriage? This will cover the laws of consanguinity, etc.

This interview enables the Priest to instruct them on proper procedure at the Service and the seriousness of the step which they are taking. If Banns are to be published it must be remembered that both Canon and Civil Law require the Banns to be read in each Church, where the parties do not belong to the same Parish. Church Law requires that the Banns be read three times. Marriage by Banns is the intention of the Church. Cases may arise where licences are necessary.

Remember also that marriages are to be held in the Church. There may be occasions when this cannot be done, but such cases are very rare. In case of sickness or sickness of one of the family a Bishop will readily grant such permission.

Some people attend a Marriage Service out of curiosity. There is then an inclination to levity. The Priest can prevent this to a large extent by having soft music played during the waiting, by a serious deportment, by kneeling in prayer before and after the Service. Those who do not behave themselves decorously should be openly rebuked. If this is done once or twice it is not likely to be repeated.

If possible the Priest should attend the wedding meal. It gives him a stronger hold upon the family.

CONFIRMATION

The importance of Confirmation should be impressed regularly upon Church people. The aim should be quality, not quantity.

No candidate should be presented without due preparation. With children Catechism preparation should take place, if possible, in the Sunday School. It is a good thing to have, if one's organization will permit, a Confirmation Class in the School. This leaves the Priest free to instruct on Worship, Prayer, Religious duties, financial obligations, Sacramental values and conduct. Opportunity should also be made for a frank statement on sex and its dangers, by taking the boys and girls separately.

Adults who are to be confirmed should reach that decision by conviction. Otherwise they are liable to be weak Church members.

When the time for the Service of Confirmation arrives have a list of the names of the Candidates prepared to hand to the Bishop. The candidates should be at the Church half-an-hour before Service, and if possible kept together. They should be conducted to their pews about five minutes before the Service begins, and placed according to the Bishop's wishes. In some Parishes the candidates process with the choir. This is a nice custom. Where there is a large Confirmation Class in order to add dignity and smoothness to the Service the candidates of each pew should be placed in the main passageway and as each is confirmed he returns to his own place and kneels down in prayer. By this means he will not be subject to continual disturbance as each of the others returns. Boys and men should be presented first.

An opportunity should be given the Bishop to greet each of the candidates personally.

COMMUNION OF THE SICK

When a Priest is going to administer Private Communion he should pre-arrange a suitable hour for the sick person. Instruction should be given on the preparation of the room for the Sacrament. If one can obtain them, Office Books might be used with this Service only. The print is very large and the books are light, both a boon to a sick person. Such can be procured from the S. P. C. K. or the G. B. R. E. A private Communion in the country is less liable to be disturbed. People should also be instructed in this matter. The solemn nature of the Service should assist in obtaining quietness during the Celebration. In the arrangement for a Hospital sick Communion, unless in extreme urgency, the hospital routine should be taken into consideration.

In the City, it might be suggested if possible that the telephone be plugged and a notice placed on the door, if there is no one to answer it, asking the caller to return later.

The Private Communion set should always be in readiness. It is a good custom to carry it with one in his conveyance in case it is needed for sudden calls.

BURIAL OF THE DEAD

It is becoming an increasing custom to arrange funerals without consulting the Parish Priest. Periodically instruction should be given our people on this matter. Otherwise one may find himself at times in difficulties.

When one hears of a death he should visit the home as soon as possible. Then he makes arrangement for the Service. Call can be made again later when the house is put in order. Always have prayer. The latter is a great comfort to the bereaved. Have a short service for the relatives and close friends at the house before the Church Service. The writer has used for this purpose Bishop Walsham How's "Pastor in Parochia", taking readings from the Apocrypha Wisdom, Chapter II and VII, the Twenty Third Psalm, and Prayers after a death. Be present always at the committal. Some provision should be made in future revisions of the Prayer Book for changes made necessary in case of cremation, and burial in mausoleums. If a Sermon is to be preached it should be in the nature of a lesson to the worshippers.

Encourage all to take part in the Service. The custom of mourners sitting through the Service is wrong. Undertakers should know this. Sometimes it is found that they have instructed the mourners to sit. There is no authority for this. Discourage the opening of the Casket after it leaves the home. There will be, of course, exceptions to this rule, but they should be rare. A call should be made at the house as soon as possible after the funeral.

The above infers that the Service takes place in Church. The Service at a Funeral Parlour may substitute for a house funeral but should not replace the Service in the Church.

THE COMMINATION SERVICE

During Lent when there are extra Services a suitable one can be made by taking the last part of the Communion Service, commencing at Psalm Fifty-one.

THE CHURCHING OF WOMEN

A Service of Thanksgiving. Childbirth is a very critical period in a mother's life. What is more natural that that she should attend Church on the first opportunity to thank God for her safe deliverance. This Service is much neglected in modern times.

SPECIAL SERVICES

Special services should be well thought out and provision made for every detail. Where a number of Clergy are participating give each one a slip of paper showing his proper place in the Chancel or Sanctuary and the part he is to take. He should be instructed verbally as well. All this helps to make the Services proceed smoothly.

Dedications In the case of gifts Parishioners should be instructed that the consent of the Incumbent and Churchwardens is required before they can be accepted.

Dedication of Gifts should take place immediately after the collection is taken up. Suitable Prayers may be found in Manuals. "The Priests' Prayer Book" will be found to be useful. If in doubt consult your Bishop. Consult him also before arranging Services at which you expect him to be present. Remember he is a busy man; therefore it is necessary to fit your plans with his. Make it a habit during your Ministry of collecting copies of special Services and keep them filed away. Such a file is of great value on such occasions.

THE CHOIR

Reference might have been made at the beginning of the section to the Choir and its place in worship.

What is the function of a choir?

A choir is a body of singers whose duty it is to lead the praises of the congregation in a Church. It consists of people who can sing. The qualifications of a chorister should be (a) first, a patent Religious outlook in life. The choir holds a commanding position in the Church Service second only to that of the Priest. They are continually during the Service in the eye of the congregation. Because of this their conduct should be exemplary. On no account should the Priest tolerate any conduct which would detract from the solemnity of the Service and which would disturb the worshippers. Another qualification is a peaceable disposition. It is said that the two hardest organizations to keep together are a Church Choir and a Brass Band. It is unfortunately true that petty jealousies arise in a Choir. There is usually someone who is a trouble maker. It is your duty to discover such and have a heart-to-heart talk with him or her. If they persist in their mischievous behaviour it is better to ask them to resign rather than that the harmony of the Choir should be disturbed by their presence. The chief factor in a harmonious Choir is the Organist and Choirmaster. Some Organists are temperamental and at times the cause of discord because of their lack of tact. If you find in your Church an organist who is a tactful leader, my advice to you is to hold on to him as a brother, because he will make your path in that branch of the Service easier to follow.

If the Choir is a mixed one the members should be vested if funds can be procured to enable one to do so. Usually in unvested choirs the ladies vie with each other in their dress. This is overcome when they are required to robe.

In Parishes where the members of a Choir are musical and possess a good knowledge of the theory of music there is a constant desire to put on special music, and if one does not take care he will find himself with a Choir which does all the singing and a Congregation which is mute. This is sometimes the case in Churches of our Communion and it partly explains why the attendance is not what it should be.

If one has a good choir and Choirmaster he places upon him the responsibility of arranging the music that while satisfying the aspirations of the Choristers he will remember the desire of the congregation to raise their voices in praise to Almighty God even if their voices are not very musical.

If one is sent to a Parish where the Service is sung he should not attempt to sing if he has no ear for music. It will sound better to hear his part read while the choir sings theirs. If one has an ear for music he should take some lessons on singing the Service. Whatever is worth doing in Church is worth doing well.

We have written of the relation of the Choir to the congregation in singing. The writer endeavoured to solve the difficulty of keeping a balance as follows: When in Parochial work he chose three of the four hymns for each Service, allowing the Choirmaster to choose the remaining one. He arranged to have Chant settings of the Canticles sung on the first, third, and fifth Sundays. On other Sundays the Choir sang settings of the Canticles. Those with the Anthem gave them plenty of scope, and it allowed the congregation to take their part in the singing. One can also hold his Choir together by Cantatas. Good Friday, Harvestide and Christmas offer scope for this class of music. Also a Musical Recital of Sacred Music once a year is of assistance.

The Organist and the Choir should be thanked occasionally publicly at the Services of the Church for their help and impress upon the congregation the debt which they owe to them. A good spirit can also be fostered by occasional social evenings at which the Choir are guests of honour. The Parochial Women's Guild would assist no doubt in this respect. Insist on the Choir being punctual at the Services and do not allow a custom to arise wherein some of them may make a habit of leaving before the Service is over.

SIDESMEN

The function of sidesmen or synodemen is to assist the Churchwardens in making the collections at Service and to usher people to their pews. Sidesmen should be properly dressed. Impress upon them that their office is an important one and requires dignity to be carried out properly. The office of sidesman should not be life appointment. It should be given to those who do other Church work such as assisting the Churchwardens in Parish Canvasses, etc. Leave the choice to the Churchwardens, acting on your suggestions. In the next section we shall enlarge upon the wisdom of this course.

Give occasional instruction to the sidesmen on their duties in providing worshippers with books, welcoming visitors and seeing that they are introduced to the Clergy at the conclusion of the Service should they so desire it.

THE ALTAR GUILD

Every Parish should have an Altar Guild. I have not included this in the section on Church Societies because the Altar Guild, like the Choir, stands in a peculiar personal relationship to the Clergy.

The Altar Guild should consist of devout Communicants of the Church. Their work is very sacred. It consists in keeping the Sanctuary and Chancel clean and in taking charge of Church decorations. They also assist in keeping the Linen, Hangings, Vessels, etc., clean and ready for use. If your Church observes the Season's colours an Almanac showing the colours for each day should hang in the Sacristy, or Vestry where there is not a special room for the purpose. The President should have a good knowledge of Ceremonial and she should be advised of Marriages and Funerals so that she may see that proper arrangements are made for the Ceremony.

THE SERVER

In many Parishes there is the Office of Server. His duties are to prepare the Vessels and Linen for each Communion, serve at the Celebration, and remove them when the Service is over. Proper instruction to the Altar Guild and the Server will free the Priest from many little acts which will enable him to give more time and energy to some other Church work. The Server should be chosen from some of the young men who possess a Religious outlook in life. The office could be made the stepping stone to the Ministry.

III.

THE ORGANIZATION OF CHURCH SOCIETIES

It is sometimes said that the Church is over-organized, and it seems to be so. Perhaps this idea has arisen where so much attention is paid to organization, that the Cause for which it exists is almost forgotten. Sometime ago there was a report of a Rector who had decided to disband all organizations in his Church and it was stated later that conditions were better. We do not know the subsequent history of the Parish, but of this we are quite sure—if it was of any considerable size he had to return to organization in order to carry out his work, or else his work had shrunk to an alarming extent. Organization is here to stay and if a Priest has a well-organized Parish and has trained his leaders properly he will find greater scope for his Spiritual activities. Therefore let us first agree that organization of some kind is required in every Parish, and careful organization in a large one.

The Priest will be called upon during his Ministry to organize Societies and he will have to keep organizations going which are already in existence. Therefore it is necessary that he should have a firm grasp of the principles which underlie all organization.

LEADERS

The first care must be in the selection of Leaders. For this purpose one must make a study of his people and have some basis on which he selects his leaders. A poor Leader may wreck an organization. Some people are born leaders. Watch them at work. Watch the young people also and mark out those whom one thinks will be capable of leading later on. It is a good plan to have future leaders work up towards leadership. It gives them an opportunity to learn their business and it gives the Clergyman an opportunity to study their work. Prospective leaders should hold subordinate positions before they are allowed to control the organizations of which they are to be officers. Start them first, say, in the office of Secretary and Treasurer, next as Vice-President, and then as President. If possible have two Vice-Presidents in the organization. Choose your officers if possible with the idea that they are to advance. If this idea is kept before one he will not be in the unhappy position of finding himself unable to secure a Leader for some Society. It would be well to keep before one the understudy who may be used on a future occasion.

Then again refrain from appointing one as Leader or President who is not in accord with you. The Priest is the centre of the Parish, and its success or otherwise is laid at his door. This is not always true, but it is true often enough to make us pause before we act. If any of the Leaders are disloyal to the Rector the work must suffer, and his efforts will be hampered. If he has an incapable or a disloyal leader he should not show any resentment. If he acts with Christian humility and kindness he can await the time when the misfit will be replaced. Thus he will accomplish his object with a minimum of unpleasantness.

As many officials of Church societies are unacquainted with the duties of their office and the rules of conduct of meetings they should be instructed in them. When the writer was in smaller Parishes he used to make out a list of

officers of a Society and their duties. Later he was able to do so through a Monthly Parish Magazine. Take one example. The President of an organization is not supposed to dominate it. He is the presiding officer and his duty is to conduct the business of the Society according to the wishes of the members and not his. Officers should be instructed in the conducting of a meeting, on the drawing up of a Constitution, on the preparation of an agenda and of the subjects which should and which should not appear on it. They should be instructed on the simpler rules of order in presiding so that the meeting may be carried on with decorum. Rules are to be found in Books of Canons. One should have copies of Rules of Order in his Library. Bourinot and Roberts are both very good and cover most of the points raised in debates.

The Rector should see that the Treasurer has the account in a chartered Bank approved by the Churchwardens and in the name of the Society. Payments should be made by cheque, signed by the President and Treasurer.

The most important meeting in the year in every Parish is the *Annual Vestry Meeting*. Before the meeting is held, draw up a carefully prepared agenda. The Rector is the President of the Vestry. Let him be prepared to take his part properly. He should have before him on the table a copy of the Canons of the Diocese in case he is challenged, as he may be, and a copy of rules of order to substantiate any decision he may give during a debate. He should have a good idea as to the persons who may be appointed to any office. While all societies are under one's control and exist at his pleasure there are two officers which cannot be displaced except for breach of Canon or Criminal Law. They are the Churchwardens. When one remembers this he will take care to see that the proper type of men are appointed to this important office. As the vestry deals largely with questions of finance, and this is the subject of the next section, we shall pass on.

Every Parish Priest should have periodic conferences with the Leaders of the various Church Societies. This gives them a feeling of the unity of the Parish, and assists in preventing or dispelling jealousies which sometimes occur even in the best of Parishes. These conferences should be held several times during the year. In addition to this he should have frequent conferences with the Churchwardens, both being present.

PARISH CLIQUES

The bane of every Clergyman's existence is the Parish clique. On no account must he be a party to their formation and where they exist he must use all his powers to destroy them or to belittle their force. In order to do so be governed by these general principles. Do not act as President of any of your Parish Societies. This places you in the strong position of being able to give an unbiassed decision without appearing to take sides. Do not on any account be a party to cliques. Make it plain to the people that so far as you are concerned they do not exist and will not be recognized. Also remember that the whole Parish is your friend. Be careful of forming friendships which mean frequent visits to a home. One of the most successful Parish Priests I have known made it a rule to have no special friends in his Church. It is a good rule if it can be carried out. We must confess that at times it means loneliness, but one has his brother Priests and that will be his recompense. The last piece of advice is to treat all parishioners alike, rich or poor, professional or artizan, and if you do, cliques if they exist will lose their force in your Parish.

Another principle in organization to be stressed is non-interference. When you appoint an officer to any position, or consent to his appointment when it is made by the members of the Society, give him a free hand in the conduct of his business. Lay down general principles as to its government and tell him or her that you expect him or her to consult you on matters of general policy. This will mean better leadership and it will also mean that you are not forced to attend all the meetings of the Societies. This is very useful especially when you are suddenly called away on sick visits, etc.

THE WOMAN'S AUXILIARY

The Woman's Auxiliary is an important society. You will find, if you encourage it, that it is a source of great spiritual power in the Parish. Here lies one's opportunity of educating his people in Mission giving. I write educating because people must be instructed. If your Branch possesses a member able to give Missionary intelligence so much to the good, if not, give it yourself. In small Parishes it will not be possible to have complete organization. In such cases the young women and older can be combined into one Branch and in a similar manner the girls and children can form one Branch of the Society.

With the closing of the bars there was a phenomenal growth in *Men's Clubs*. This is a good back door entrance into the Church. Some of the Church's best workers have graduated from the Men's Clubs. Try to attend as many of their meetings as possible. It gives one a chance to meet the men. Use your Men's Club; I would go farther and say it is a good plan to belong to a Men's organization outside the Church. This will also assist in giving you a wider outlook upon life.

SUNDAY SCHOOL

I come now to deal with the *Sunday School*. The Sunday School of to-day is the Church of to-morrow. Spend as much time as you can among the children. Not only are you laying the foundation of the future Parish, but you will discover that it is often the entrance into the hearts of the parents. One sometimes hears of Priests who seldom or never enter their Sunday School. I cannot understand their outlook or their sense of responsibility to God's lambs. Determine never to fail in this respect.

Where your Sunday School warrants it appoint a *superintendent* to carry out the business side of the school. Indeed in large Schools one will need a strong organization to carry out his plans. He will need an Assistant superintendent, a Secretary-Treasurer and a Librarian. In addition he will need Teachers for his classes. Sometimes we hear of schools in which it is difficult to secure teachers. When one hears of such he knows almost to a certainty that there is no Bible Class in the Parish. There is the training ground for the teachers. Encourage your young men to become teachers. One of the reasons we have not more young people around our Church is because they are not given work to do. Some of them may shirk from the thought of being a teacher yet they are willing to help. Make a position for them. You will be surprised how soon they will naturally fall into line and take up teaching. This is especially so with your young men.

A Sunday School, to be a success, must be correlated to the Church and to the home.

Endeavour to interest the parents in the Religious Training of the children. See that your teachers inquire when children are absent from class and that they inform you in cases of illness. When a new scholar arrives call as soon as possible at the home and commend the parents for their care of the child by sending him or her to school. Invite the parents to visit the Sunday School and see it at work. When you have Children's Services or when there are Children's Festivals encourage them also to attend. If in your Sunday School Picnics you make provision on your programmes for adults to participate you will find the Picnics become quite popular.

Then the Sunday School must be correlated to the Church. To do this you must try to interest the Church officials. Cases have been known where Churchwardens seldom or never entered the Sunday School. The result in such cases is that the officials may consider the Sunday School a necessary evil.

Next set apart a Sunday in each month for Corporate Communion for the teachers. Invite them to bring any of their scholars who are confirmed to Service with them. In Parishes where there are regular Early Communion one of these might be set apart for this purpose.

You will of course encourage your parents to bring the children to Church with them. Ask them to sit together as a family. If the parents must bring their little ones in order to be able to attend Divine Service encourage them to do so. Do not expect the children to be models of correct demeanor. Children are very imitative and they will soon learn to conduct themselves if given the example by adults.

One of the most interesting methods of popularizing the Church with the Children is by holding pilgrimages to the Church. In some Parishes practically every Sunday during the season these are held. In the Junior School of one Parish there were three grades. The children in Grade 1 were taken in classes and instructed on the Font (Holy Baptism) and on Christ the Good Shepherd. Those in Grade 2 were instructed in the Font, Christ's care for them, the Lectern (a talk on the Bible and its importance), and the Pulpit (care in listening to what the Preacher has to say about God). In Grade 3 they were instructed on the Font, Subjects of the Windows, the Lectern, the Pulpit and the Altar (the importance of Holy Communion). They were led to the several parts of the Church while some one explained the symbolism. This is one of the most popular parts of Religious Curriculum. Young men who were not teachers assisted in marshalling the children to and fro. In case Sunday School is held in the Church the Priest or his substitute should take the whole School and explain its symbolism. Those who are able to write should be expected to describe what they see on each pilgrimage after their return to the School.

Reference has been made to Teachers. We have already stated that where Bible Classes exist a supply of Teachers can be obtained. It sometimes happens that there are adults in the congregation who desire to teach but feel unqualified for the task. Invite such to attend teachers' Classes. Never appeal generally in Church for teachers. One is liable to have people offer who are unfitted for the work, and he has no remedy if he accepts them without hurting their feelings, as they have answered his general invitation.

In every well-organized Parish there should be Teacher Training Classes. There are many excellent books on Sunday School work; one of the finest is Boughton's "Talks to Teachers." The author points out what should be the qualifications of a Sunday School Teacher. These are: first, a spiritual back-

ground. The teacher must have found Christ before he can lead children to Him. He must next have a love for children. Give us a teacher who possesses these two qualifications and results can be guaranteed from their work. Boughman mentions as a third qualification the nature of the child mind. The child of seven is a different child from that of fourteen. Each age has its characteristics. It is necessary to know this in order to develop the child. If teachers or any of them are day school teachers one is fortunate as they already possess this knowledge, it being one of the subjects of their course. However, it is possible for the ordinary person to learn a little of child Psychology. The book above mentioned has much simple teaching on this score. It was one of the books laid down for Teacher training courses in the syllabus of the General Board of Education, a syllabus which is drawn up by trained educators, Anglicans who are collegiate teachers, etc. Another book by Sara is now out. It is also invaluable. A study of the child mind will convince one that a presentation of the story of the Prodigal Son will differ according to the age and mental development of the child. In Church Schools we usually fulfill our duties in this respect. Where we fail is in our treatment of Religion and our Church Truths for the developing mind of adolescence. My experience with young people of undergraduate and collegiate age convinces me that we fail to develop their Religious ideas with the result that when they proceed to these Institutions they foolishly think Religion is no good and that the Sciences which they are imbibing contradicts its truths. You will find great help in combating this age by two interesting books, "Common Sense About Religion", by Father Harrison, of the Holy Cross Society, and "The Victory of Faith", by Bishop Nash, of the Community of the Resurrection, both written with this end in view and of special value because both writers are Educators. When you can afford them add both to your library.

These Teacher Training Classes should be held regularly during the season. If one follows the courses of the G. B. R. E. he could invite his teachers to write on the examinations for diplomas. As some of them will not desire to take the diploma course part of the instruction must needs be devoted to the lessons which are to be taught on Sundays.

Every Organization should possess an esprit-de-corps. This is especially so in the case of the Sunday School. Therefore have occasional social evenings for the teachers that they may get to know each other and share their experience. In the City of Ottawa there is a Deanery Sunday School Association which meets once a month during the winter. The meetings open with supper at 6 p.m. Afterwards there is a programme which lasts till about 8.15 p.m. This enables teachers to keep other appointments later in the evening. Occasionally the meeting breaks up into classes and demonstration lessons are given. There are also class conferences where difficulties are discussed. This has proved a great boon to Sunday School work in the district.

WOMEN'S GUILDS

In most Parishes there are Women's Guilds. These can be of great help to the Parish Priest, and they may be also a source of trouble. The same general rules must be observed in their guidance as in other societies. They will consist very much of members who are not associated with other Organizations, with the result that they will imagine they are the only workers in the Parish. This is especially so if they raise any considerable amount of money. This

wrong idea is, we are sorry to state, not confined to members of one society. In order to dispel such thoughts you should periodically read out a list of all organizations and point out the duties of each and how impossible it is for each one to be a member of all. Make it clear that the duty of each is to do her duty in her own society and refrain from criticising any worker in another. In one Parish this feeling has been largely overcome by having the Women's Guild make a grant of money each year to the work of the W.A., and to any other Society which needs its help. In return the organization as such performs some work for the Guild. The result was greater harmony among the various societies.

Just a word in conclusion on *Visiting Committees*. These have been used in the Old Country with good effect. We do not think Parish visiting as carried on there can be a success with us. When a newcomer arrives give her name to one or more of the organizations, see that she is visited and placed in touch with Parish life. That is as far as one can go, as we find some people when visited by others consider they are being patronized, an act which they detest.

It is not the same with men. In large Parishes it is impossible for the Clergy to visit as thoroughly as can the Rector of a small Church. Assistance might be sought from men in so doing. In a Parish there could be formed a Temporal Committee. This would be a visiting Committee of men. It would have proper organization as follows. The Parish is divided up into districts which is presided over by a Team Captain. He is responsible for a certain number of families, and has a number of men to assist him. They would endeavour to call at least once a year on each family. The Brotherhood of St. Andrew can also be made a valuable means of keeping in touch with the men.

So we bring our third Section on Church Societies to a conclusion. Let me summarize.

Organization is necessary in the modern Parish. Care must be taken in the selection of Leaders to see that they understand their duties. The Rector should hold periodic conferences with his Leaders. Because of Parish cliques he should refrain from interfering in the routine of an organization. An active interest should be taken in Sunday Schools. The spirit of co-operation should be kept before Societies as an object in view, and he should make use of his men. If one will endeavour to keep these principles in view he will find at his back an organization which will enable him to perform the work for which he is ordained, and perform it satisfactorily,—the work of a Priest in his Parish.



IV.

CHURCH FINANCE AND BUILDING

Church Finance has an attraction for some men, not because it is a question of money, but because they believe in its Sacramental value. Some priests belittle money as unworthy of their consideration. This is not right. While money is not necessarily a sign of spiritual work it must be agreed that when one serves a Parish in which the Missionary Cause, the care of the older Clergy, of the Widows and Orphans, are never heard or heard but faintly, one must conclude there is little Spiritual Power in that Parish.

Our first advice to you therefore is to take an intelligent interest in the Church Finance of your Parish.

Our next advice is "*do not handle Church Funds.*" The Church collections should be counted in Church by the Churchwardens, or two sidesmen in case of their absence, and entered in a book kept for that purpose, initialled by both of them. This book is required for the Parish Auditors. In other cases the Treasures of the various Church Societies should handle their funds. No matter how small the Parish or the want of education of its people this can be done by some person or persons acting under the Priest's advice.

But although the Priest should not handle Church money, he should have some *knowledge of Finance*. He should possess a knowledge of simple Bookkeeping and of Banking practice. In other words he should have an idea of the conduct of Business. This includes *correspondence*. Clergymen are noted for their dilatoriness in answering letters. Make it a rule to have a regular time for the consideration of your mail and prompt reply to all queries, etc.

Then study your Canons and Rules in order that you may understand your powers in the matter of finance.

The Temporal affairs of the Parish are administered by *two Churchwardens*, one of whom is usually appointed by the Priest in charge, and one elected by the Vestry or congregation. They are of equal authority. They may divide their work, but they are jointly responsible for any action taken. They may be assisted by a Finance Committee chosen by the Vestry. In some Dioceses there is a select Vestry which acts in this manner. Their duty is to provide money by canvass or otherwise for the work of the Church. They are also responsible for all Church property. The Rector and Churchwardens are responsible for the disbursements on instructions from the Vestry. Where there is a difference of opinion between the Rector and Churchwardens the Bishop will decide.

The duties of Churchwardens are usually found in the Canon on Vestries. The income of the Parish consists of money for Parochial Purposes and money for Extra-Parochial purposes. This is to be collected either by the Duplex Envelopes, which is recommended strongly, or by subscription. The Wardens prepare a budget of expenses and expected receipts, for the approval of each Vestry. The Clergyman's stipend should be a fixed amount rather than by subscription as the latter will not be satisfactory in case some of the subscribers die or move out of the Parish.

The Church must be instructed that the *stipend of the clergyman* is a first call upon the Parochial Funds. Take care that the Extra-Parochial Funds are expended according to apportionment.

Reference has already been made to a Finance Committee. Where it exists it should meet once a month and study the finances of the preceding month. The Finance Committee is advisory in some Dioceses. Where such is the case the Rector and Churchwardens have power to veto any decisions of that body, but they would be a foolish corporation which would exercise that veto except for strong and exceptional reasons.

The success of Church Finance depends upon publicity. Keep the congregation well informed as to the financial condition of the Parish. The writer has found that our people are always ready to give of their means for the Church when the need is fairly placed before them. Leave the Parochial end to the Wardens and Finance Committee, interest yourself mainly in the Extra-Parochial Funds.

In this connection we would also state a further principle of Church Finance, the more the Parish gives to *Missions* the better it will be blessed in its own Parochial needs. Some people think it is a calamity to see money pass out of the Parish. If one studies the Parishes in Canada which are flourishing he will find that they are keenly interested in the Church's Missionary needs. In your giving be loyal to the desire of the Diocese and of the Church generally.

Another point to be stressed is the *sanctity of Trust Funds*. The Law is very strict in this matter. If a Parishioner subscribes to a special Fund make certain that his donation goes to that Fund. It is illegal to take any money out of the Extra-Parochial Funds for Parish use. It will be your duty to see that this rule is enforced. You will also find that your Committee, being a Committee of business men, will sometimes look to you for guidance in the moral side of obligations to others. That is your special province.

Every Diocese requires that the Parish accounts be *audited*. Make every organization which handles funds report to the Annual Vestry, and insist that the accounts be first audited by at least two Church auditors. If you start out in your Ministry with this as a strict requirement you will save yourself and your successors much trouble. It unfortunately happens on rare occasions that a Churchwarden may prove dishonest. Where his accounts are audited each year there is less likelihood of serious deficits than where no yearly audit is made. *The regular auditing of Church accounts is also a protection to the honest custodian of Funds.*

Insist that all accounts be opened in a *Chartered Bank* approved of by the Churchwardens and that the account is in the name of the Parish. When Societies handle funds have them deposited *in the name of the Society*. The reason for this action is that in case of the death or removal of a Treasurer the account will stand and your only duty will be to notify the Bank Manager of the change of officer. The Bank cannot act in case the money has been deposited in the name of an individual. Have all accounts paid by cheque, signed in the case of the Parish accounts by the two Churchwardens, and in other cases by the Treasurer and President of the Society.

METHODS OF RAISING MONEY

The *ideau method* is by voluntary giving. Modern Christians however do not usually contribute enough money to finance the Church by this means, and other methods must be used. *First seek for the money in prayer.* Then discountenance any means of raising money which savours of gambling. Raffles,

Draws, Sweepstakes, etc., are contrary to the Criminal Code of Canada. There is a provision in the Code that Churches and Charitable organizations which desire to use this means of raising money shall apply to the chief magistrate of the City, Town, etc. A permit is then given. It is surely a wrong attitude to seek permission to break laws for which individuals would be punished. The ideal to which we hope to attain is purely voluntary giving. Lay the foundation of this with your Confirmation Class. The writer always instructed his class that when they earned their ten dollars they should remember that one dollar of that belongs to God. This does not mean necessarily that the whole dollar should go to the Church. It means that the one dollar must not be spent on themselves. I suggest to them one half to Church and one half to Charity. Many Christians today give their tithe to the Church. Those who practise it tell us that they are specially blessed by God.

It may be your duty at some time during your Ministry to superintend the building of a Church. As one who has had considerable experience will you permit me to share it with you. Do not hastily rush into Church building. It is a formidable task when one realizes he must at the same time carry on his ordinary Parochial work. The first aim is to build up a fund. For this purpose a Building Fund should be started, envelopes provided and a special account opened to be known as "The Building Fund." A canvass of the people is then made. Have their payments spread over a period of time when necessary.

Meanwhile consider carefully the requirements of Church and Hall. Take an opportunity of visiting a number of Churches and study their plan. Discuss them with the Rectors and find out where they would wish to improve upon them. Spend if necessary a year on this part of the work. Having gained all the information desired, make rough plans embodying all the ideas which you have gained and of which you desire to make use. Then wait until the congregation is behind you as a unit in your plans.

Call a meeting of the Vestry and place your ideas before them. Ask for the formation of a "Building Committee" to assist you in your task. Take care that you have practical and business men on that Committee. Lay your plans before them and accept any advice they may offer which you consider a help to you. Next, obtain authority to appoint an *Architect*. This is an important matter. Have him attend your Building Committee and explain your wants to him. He will then draw up plans according to your needs. When this is done and the Building Committee is satisfied, call a special Vestry and place the plans before them. Have the architect present at this meeting to meet criticism and to answer questions. In connection with Church plans pay special attention to the Church acoustics. Modern science has made great strides in this respect and it is possible to construct a Church today in which the hearing will be satisfactory to the majority of worshippers.

Having received the approval of the Vestry, obtain authority to call for tenders. When these are received one gets a rough idea of the cost, and the next move is to finance the undertaking. It may be found necessary to reduce the amount of work to be done. In that case omit what can be completed later. The important point in financing is not only the matter of the debt, which may be incurred, but the means of paying interest on the debt and providing for a yearly reduction of the Principal amount. If you consider that the amount on hand is insufficient procure another canvass. Having satisfied yourself that the financial task is not beyond the means of your people, again call a special

Vestry Meeting and have the tender approved. This being done the building can commence. While it is in progress lay your plans for gifts which will assist in furnishing the Building. You will find a number of people who are prepared to donate gifts as *Memorials* or *Thankofferings*. While the Building is in process of construction watch its progress and have frequent meetings of the Building Committee to assist in this respect. When the Building is completed and dedicated the first part of the work is done.

THE FINANCING OF THE BUILDING

This may be undertaken by your Parish Finance Committee. It is good policy to absorb as many members as possible of your Building Committee into the Finance Committee even if you have to enlarge its membership for a time. The usual way of financing at this stage is to arrange for a mortgage on the Church at a reasonable rate of interest. You will find that Mortgagees wish to be assured that they can collect their money from the guarantors. Most members of the Church will be prepared to go on the bond. It is the best practical evidence of their faith and confidence in the undertaking. Mortgages as a rule are made for five years with the option of renewal. If a renewal is desired care should be taken that the terms of the mortgage are carried out so that the Parish may retain the good will of the mortgagees.

A good method of meeting the claims of the mortgage is to arrange for some society to undertake the payment of the principal. This can be augmented by donations from the Parishioners. In addition provide the members with Special Envelopes. These are to take care of the interest. A novel way of popularizing this fund is to divide the mortgage into lots say of one hundred dollars and ask members to be responsible for the interest on one or more hundred dollars of the total. Keep the whole congregation busy in raising funds to lower the debt and thus lessen the interest. Give the people information frequently as to the progress being made. This is absolutely necessary in order to keep up their interest. *Another point to be stressed is that at the end of seven years or thereabouts the efforts begin to lag.* The interest and enthusiasm of the new Building has passed. By the time this arrives the Parish should be in a position to carry on without undue pressure. The original members are now tired and the new members which are coming in are not so enthusiastic as the original ones. Therefore one will have to depend more and more on the regular contribution.

It may be that occasions arise such as a period of depression which will make the financing of your Church difficult. Such crises will tax your resources to the uttermost. Our advice to you is to receive power from God through prayer, a power which will strengthen your faith. Your people may become panic stricken but if you keep your head and preach unwavering faith in God and good work to His Glory you will emerge triumphant. In doing so a bond of sympathy and love and understanding will be cemented that will make your life among your people happy and yourself a great force in leadership.

May we give a little advice on the building of *Rectories*? That may also fall within the province of many of the Clergy. The Rectories of the past generation were too big. They suited an age when cost of upkeep, fuel, etc., was cheap, and the latter often negligible in price. Such days are past. The result is that many of our Clergy are domiciled today in huge houses which they

are unable to maintain on their slender stipends. It seems as if the days of large Rectories are doomed. In spite of this we have observed Parsons still following the custom of by-gone generations in building houses far beyond the needs of the Parish. There should be some Church authority to curb these ambitious people. It is not fair to the people of the Parish who are expected to keep up the house, nor to the Priest who has to maintain it out of the meagre stipend which is paid in this generation. Plan your Rectories wisely and well and you will earn the approbation of those who succeed you in the Parish.

While dealing with Church Finance we must not omit to advise on the necessity of adequate *fire insurance*, for the protection of the Church property. This is the province of the Churchwardens, but they do not always realize their duty in this respect. There have been cases in which our Churches have been burnt down and the amount of insurance on them was so little that the congregation was crippled for years. Fire Insurance is a good investment. Of course if there is a mortgage on the properties they must be covered by Insurance, but this may be inadequate in case of fire. A financial difficulty often is that the payments are made every three years and make a heavy tax on the Parish. When Insurance is being taken out policies should be staggered such that one third of them fall due each year. This will prove easier on Parochial resources than otherwise.

We have already referred to *Missionary apportionments*. A question which will continually arise is to the method by which these apportionments are made for Extra-Parochial purposes. The General Synod makes a list of its requirements for the Missionary Society, (M.S.C.C.), the General Board of Religious Education, (G. B. R. E.), and the Council for Social Service, (C. S. S.). This total is then apportioned to each Diocese on the following basis: The total amount of money needed in each Diocese for the general current expenses of each Parish is taken as the standard and on this basis a certain sum is apportioned to each Diocese. The Diocese thereupon apportions this amount according to some fixed rule. Usually it is on the same basis as that of the General Synod. This applies also to the Diocesan Funds, such as the Diocesan Mission Fund, (D. M. F.), Diocesan Pension Fund, Divinity Students Fund, (D. S. F.). The amount apportioned to each Parish varies according to its size and the amount of its income. The larger Parishes are asked for a larger percentage. Various other methods had already been tried but the General Synod considered the present one the fairest to all concerned.

Every Priest should make an intelligent study of the *finances of his Diocese*. This will prevent him asking foolish questions at the Diocesan Synod, and of accusing unfairness in the amounts required from his Parish because he has not grasped the method of apportionment.

One more division and this section concludes. In most Parishes, especially City and Town Parishes, provision must be made for *Social Service Work*. A fund might be established to be known as the Parish Relief Fund, to help those whom one feels need a little assistance. This Fund, the only fund of the Parish, should be at the Priest's personal disposal. The reason is that the people one wishes to help will be diffident in receiving assistance if they know benefactions are open to public inspection. If you can secure the assistance of a lady or a Committee of ladies in this work to investigate for you, and to provide needful clothing, fuel, etc., do so. She or they will be of great assistance in caring for those families which exist in every Parish and who never seem

to be able to care for themselves. You will come in contact with people who are temporarily embarrassed. In such cases one can help them in a confidential manner. You can meet these needs by appeals to the congregation or the societies for funds. Perhaps the Churchwardens would assist by allowing you to have the collections at the Early Communion. This is an important part of a Priest's work and your practical kindness to those in need will strengthen the hold of the Church upon them.



CANON LAW

The writer does not pretend to be an authority on Canon Law. He has read with interest however the Canons of the early Church and the Canons of 1603 of the Church of England. The question is—to what extent we are bound by these ancient Canons. Reference is often made to the Canons of 1603. We cannot do better than quote from a ruling of the late Archbishop Roper given after the study of considered Legal opinion on the subject. The ruling was the result of a point of order raised in debate in the Synod of the Diocese of Ottawa in 1920. The subject arose out of a statement as to a person excommunicating himself or herself.

"It was agreed that while the Acts of Incorporation clearly give the Synod power to pass the amendment to the Canon under consideration" (an amendment to the Widows' and Orphans' Canon), "and the Legislative Assembly of Ontario had power given it by the Imperial Parliament to pass the Incorporating Acts, yet our Synods (as for instance by the Solemn Declaration set forth in the Fundamental Principles and Basis of Constitution of the General Synod) declare this Church to be and desire that it should continue in full communion with the Church of England throughout the world. It is agreed further that the Canons of 1603 are still in force, except in so far as lapse of time and, change of conditions have caused them to become obsolete, or except in so far as they are inapplicable to Canada; and again, except in so far as our own Synods legislating within the powers committed to them, have taken action superseding them.

In the objection raised by Mr. Bousfield, special reference is made to Canons III-XII inclusive of the Canons of 1603. These Canons provide that persons who deny the doctrines therein mentioned, or do what is forbidden therein, shall be excommunicated *ipso facto*. The words *ipso facto* suggest to the non-legal mind action which is immediate and automatic. The Canonists, however, are all agreed that no person is excommunicated under the Canon for leaving the Church of England until he or she was found by a court of competent jurisdiction to have been guilty of conduct making the offender liable to such punishment, and is sentenced by the court accordingly." See Journal of the Diocese of Ottawa for the year 1921, page 85.

We are more closely concerned with the Canons of the General Synod, of the Provincial Synod, and of the Canons of the Diocese of Ottawa.

It is laid down in the Statute of Incorporation of the Diocese of Ottawa that the Synod consists of three Orders, Bishops, Priests and Laity. The Laity are Lay-Delegates chosen by the various Parishes. Parishes in this Diocese cannot be represented by the laity at a Diocesan Synod unless the assessment for the expenses of the Diocese has been paid in full.

While the Synod usually votes as a unit, the action must have the approval of the Bishop, the Clergy, and the Lay-Delegates. Provision is made for a separate vote if demanded. This is covered in the Rules of Order.

Canon Nine requires Incumbents to read *missionary appeals*, and to give the members of his congregation or Congregations an opportunity of subscribing to the funds of the Missionary Society.

Canon Ten sets out as one object of the Diocesan Board of Religion the study of the educational needs and problems of the Church in the Diocese in respect to religious and secular education.

The office of *Rural Dean* is an ancient and honourable one. A Priest who is nominated for the position should be prepared to carry out his duties faithfully. He should be able to interpret the minds of the Clergy in his Rural Deanery to the Bishop of the Diocese.

Curates are appointed by the Rector of the Parish and hold tenure of office during his Rectorship. The Bishop should be consulted before appointments are made as he has the responsibility of issuing a licence before they can serve in a Parish. Provision is made for due notice of resignation by either party.

The Canon on *Discipline* should be studied carefully by every young Priest on his Ordination. Section 2 of Canon XV requires careful reading. He should know that he cannot enter another Parish for Public Services without the consent of the Incumbent. Nor can he visit members in that Parish unless they are members of his own Parish Church.

When a funeral takes place in a Parish and the Service or interment in another Parish the Incumbent should see that the Rector is notified. The Rector has control of the Service once the cortege enters the confines of his Parish. He is usually courteous enough to ask the visiting Priest to take charge.

The incumbent is in charge of a Parish and of the Church Buildings in the Parish. He has sole control of the Services of the Church and is only responsible to the Bishop for them. That is the reason for the wording of the appointment of an organist. He is appointed by the Churchwardens with the concurrence of the Clergyman. The appointment of all other subordinate officers such as Sexton and Vestry Clerk is made by the Churchwardens.

When there is an Advisory or Finance Committee in the Province of Ontario it is remembered that their function is to advise the Churchwardens. The responsibility of financing rests primarily upon the shoulders of the latter. In large Parishes this is often a very heavy responsibility. It may be that in the future provision will be made for sharing such responsibility.

Before the building of a Church or Rectory can be commenced the plans must be submitted to the Archdeacon for his approval. Great care must be exercised in this regard.

The care and upkeep of the Parsonage is the responsibility of the Parish. The Parson is responsible for the general care of the house. Repairs and improvements must be made by the Parish. Buildings must be kept insured. Where the Parish fails to do so the Incumbent is required to effect insurance, and charge the expense to the Parish.

Applications are sometimes made on behalf of young men for assistance to prepare themselves for the Sacred Ministry. No application for financial assistance should be made unless it would be impossible for the student otherwise to prosecute his studies.

There are certain proceedings to be taken in transactions affecting land. Often there is delay due to the non-fulfilment of the proper requirements. Information should be obtained from the Chancellor of the Diocese.

Young Clergy should read over occasionally the solemn Declaration made when the General Synod was formed in 1893.

A Clergyman who hopes to serve as a member of the General or Provincial Synod should study carefully the Canons and procedure of each. If he is Representative to any of the Boards of the General Synod he must make a study of the Canons constituting the Boards if he is to take an intelligent part in the proceedings.

All Clergy of the Church in Canada are required to know that they are prohibited from solemnizing a marriage between persons either of whom shall have been divorced from one who is living at the time.

So we complete our survey of the work of a Parish Priest in his Church, his study, and in his Parish. If this little book assists any of my younger brethren in their vocation as Priests in the Church of God and in that Branch of the Catholic Church known as the Church of England, the writer will be well repaid for his efforts.



